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HISTORY
OF THE
CEDAR GROVE
PRESBYTERIAN CHURCH
AND CONGREGATION,
OF
EAST EARL TOWNSHIP, LANCASTER COUNTY:

A COLONY FROM THE CHURCH OF PEQUEA.

READ BEFORE THE CONGREGATION ON THE DAY THEIR CHURCH EDIFICE, AS
REMODELLED, WAS DEDICATED TO THE WORSHIP OF GOD,
AUGUST 31, 1853.

BY THE
REV. JOHN LEAMAN, M.D.

PHILADELPHIA:
JOSEPH M. WILSON.
228 CHESTNUT STREET.
1853.

THIS SKETCH IS DEDICATED

TO THE

PRESBYTERIAN HISTORICAL SOCIETY.

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CORRESPONDENCE.

EAST EARL TOWNSHIP, September 2d, 1853.

TO THE REV. JOHN LEAMAN, M.D.

REVEREND AND DEAR SIR:—We, the undersigned, members of the Congregation of Cedar Grove, having listened with deep interest to the history of the "Cedar Grove Presbyterian Church," prepared and read by you on Wednesday last, and believing the further circulation of said history would be useful, and wishing it to be preserved in a more enduring and accessible form, would respectfully solicit of you a copy of the same for publication.

In making this request, allow us to express our high satisfaction with the manner in which you have performed this important task, and tender to you our sincere acknowledgments for the valuable service which you have thereby rendered to the congregation and to the community at large.

ABRAHAM DEHAVEN.

JOHN WALLACE.

THOMAS RUSSELL.

HENRY RANCK.

GEORGE RUSSELL.

DAVIES WALLACE.

ALEXANDER GALT.

GEORGE WALLACE.

JOHN MARTIN.

CHRISTIAN SHOWALTER.

HENRY MERING.

CHRISTIAN STAUFFER.

HENDERSON A. WALLACE.

JOHN S. WALLACE.

WILLIAM J. WALLACE.

THOMAS RUSSELL, JR.

ALEXANDER MARTIN.

CEDAR GROVE MANSE, September 5th, 1853.

GENTLEMEN:—

I have received your very kind note, requesting for publication a copy of the history of your Church, read before the congregation on the day the church edifice was dedicated to the worship of God. I prepared this history with the design of presenting it to you on that occasion; and it is, therefore, with all its imperfections, at your disposal.

With gratitude for your repeated acts of kindness,

I am, most sincerely, yours,

JOHN LEAMAN.

TO MESSRS. ABRAHAM DEHAVEN,

JOHN WALLACE,

THOMAS RUSSELL,

HENRY RANCK,

GEORGE RUSSELL,

and others.

HISTORY.

“Your fathers, where are they?—ZECHARIAH I. 5.”

MEMBERS OF THE CEDAR GROVE

PRESBYTERIAN CHURCH AND CONGREGATION :

When your pastor was called to take charge of this Church, and became partially acquainted with her early history, he resolved to rescue those interesting associations of the past from the oblivion into which they were rapidly sinking, and delineate the character she maintained in the days of your fathers. This pleasing task has been postponed, for various reasons, until the present time. He has, on this occasion, the gratification of presenting before you, a full and connected history of your Church, from 1775 to the present day.

With all its imperfections, this narrative may, at least, claim your confidence as authentic history. No labor has been spared to ascertain the truth. Although the Sessional Records, except for the last twenty years, are lost, other sources, on which we could rely, with equal confidence, have been consulted. Our information has been principally derived from the Minutes of Presbytery, the Records of the trustees, and other documents and papers preserved in various parts of the congregation and surrounding neighborhood. The incidents we have received through written or verbal communication, illustrating the character of pastor or people, are the results of the personal observation of those from whom we obtained them ; or were handed down from their parents, who are gone to the grave.

We need not describe to you this beautiful secluded valley, where Providence has kindly cast your lot, and diffused around you the richest profusion of his bounty. We need not tell you,

of its lovely fertile plains, and gently rising hills, that embosom the church of your fathers. We need not describe your mountain, clad with lofty forest trees, bounding the southern portion of your valley, and separating your church from her respected mother of Pequea. We need not tell you of your limpid mountain streams, gaily dancing over their rocky bed, and softly winding through your verdant meadows. All these are familiar. They are inseparably connected with the home of childhood; that beloved spot, which is hallowed in your memory by all those tender associations, that cluster around the heart, as you think of those dear departed ones who once sat with you at the domestic hearth. Every prospect around you is familiar; and this alone has rendered you, in a measure, insensible to their beauty. An admired poet has thus expressed this principle of the human mind:

“Prospects, however lovely, may be seen,
Till half their beauties fade; the weary sight,
Too well acquainted with their smiles, slides off,
Fastidious, seeking less familiar scenes.”

Those who visit this valley for the first time, invariably admire its scenery; and many, who have travelled some, have ranked it among the most beautiful they have seen.

Less than one hundred and fifty years ago, the Conestoga Valley was a howling wilderness. No human foot trod upon its soil, but that of the native Indian. At last, the persecuted and friendless European came, to seek, upon its dreary bosom, a resting-place and a home. England, Scotland, Ireland, Wales, Switzerland, Germany, Holland, and France, all contributed in transforming this forest into its present condition. Those who came, at this early period, could not be ranked among the refuse population of Europe; but, on the contrary, the choicest of her subjects, the refined, the learned, with the word of God in their hands and his Spirit in their hearts, were driven, by religious intolerance, to seek the asylum which this wilderness presented.

Such were some of those, who immigrated to this portion of the Conestoga Valley. In 1718, it received its first white inhabitants. From that period onward, the wild forest gradually became trans-

formed into the abode of civilized man. In 1730, a company from Wales, most of whom belonged to the parish of Bangor, established at Churchtown, the Bangor Episcopal Church. In the same year, a number of emigrants from Germany, organized, in New Holland, the Evangelical Lutheran Church. Sixteen years after this, in 1746, the German Reformed Church at New Holland was organized, and placed under the pastoral charge of Rev. Michael Shlatter. Twenty years after this, in 1766, the church of the Mennonites, in this vicinity, was established.

Among those who emigrated from Wales, Scotland, and Ireland, to this portion of the Conestoga Valley, many were Presbyterians; and constituted the germ of the *Cedar Grove Presbyterian Church*. The descendants of some of these families are still in your midst, and occupy, in your church, the seats of their fathers. These are, the Jenkinses, Martins, Galts, Wallaces, Dehavens, Thompsons, Vogans, McConoughies, and Goods.

Between the periods of 1734 and 1747, most of the land now in the possession of the members of this church, was patented. The ground on which this church edifice is situated, and two hundred and nine acres around it, were patented, February 18, 1734, to Mr. John McIlvain, one of the earliest members of this church. It is now, with the exception of the churchyard, in the possession of Elder John Wallace. Adjoining the western boundary of this tract, lies a body of land, containing seventy-five acres, which was patented to Mr. John Balthazar Pidser, June 25, 1748, and is now held by a member of this church, Mr. Davies Wallace. Nearly adjoining this, in the northeast, is a lot of one acre and fifty perches, in the hands of a member of this church, Miss Elizabeth Kibler; which was, probably, patented at the same time and by the same person.

One mile southeast of this church, lies a tract of one hundred and ninety-one acres, which was patented to Mr. Matthew Martin, March 25, 1737. It descended to his son Alexander, and is now, with the exception of thirty-one acres, in the possession of his grandson, Mr. John Martin, a member of this congregation. Adjoining this on the west, is a farm of sixty-seven acres and eighty perches; patented to Mr. George Maurter, October 17, 1776; and is now held by a member of this congre-

gation, Mr. John Davies. Adjoining this on the west, is a lot of seven acres and twenty perches; patented, perhaps, about the same time; and is now in the hands of Mr. Benjamin Davies, whose wife is a member of this church. About one mile west of this, is a lot of nine acres and one hundred and eighteen perches; patented to Mr. George Matter, December 10, 1771; and is now in the possession of a member of this congregation, Mr. Henry Mering.

Three miles west of this church edifice, lies a tract of two hundred and seventy-six acres; which was patented to Mr. Hugh Thompson, April 20, 1749. It is now in the hands of Elder Abraham Dehaven, whose late consort was a lineal descendant from the patentee. One hundred and forty-two acres, adjoining the above land, were patented to Mr. Rees David, January 27, 1737. Thirty-five acres of this, with ten lying in their vicinity, are now held by Elder Henry Ranek.

Four miles northwest of this church, lie two hundred and sixty acres, which were patented to Mr. Rees Morgan, in 1738. Adjoining this, are two hundred acres, patented May 26, of the same year, to Mr. Byerly. Two hundred acres of the above tracts are now in the possession of a member of this church, Mr. Alexander Galt. Adjacent to this, is a tract of two hundred and seventy-four acres; one hundred and twenty-four of which were patented to Mr. George Brown, April 13, 1742; and the balance, October 7, 1747. This land was purchased of the patentee, by Mr. Christian Showalter, November 12, 1750; and forty-eight acres of it are now held by his grandson of the same name, a member of this church. Four miles west of this, at Voganville, is a tract of one hundred and fifty-nine acres; patented to Mr. Joseph Smith, October 12, 1748. It is now in the hands of Messrs. John and Isaac Vogan, who still assist in sustaining the Gospel in this house.

At Churchtown, five miles northeast of this building, lies the Windsor Forge tract, containing three hundred and nine acres; purchased in 1733, by Mr. John Jenkins, a member of this church. Mr. Jenkins afterwards sold it to Mr. William Branson, to whom it was patented in form, December 28, 1742. This tract is now in the possession of an aged member of this church,

Mrs. Catharine Jenkins. Adjacent to this, are one thousand and thirty-three acres; which were patented to Mr. William Branson, August 8, 1745. This was afterwards purchased by Mr. David Jenkins, son of Mr. John Jenkins; and much of it yet remains in the hands of his descendants. Mr. David Jenkins, in his last will and testament, dated March 27, 1797, bequeathed to his children, three thousand acres, in the vicinity of Churchtown.

The tracts above enumerated, embrace all the land now in the possession of the members of this church, except sixty-six acres, belonging to Elders Thomas and George Russell, thirty-eight acres and twenty perches, in the hands of Mr. Alexander Martin, and one acre and one hundred and forty perches, owned by Mrs. Rachael Plank; the patents of which could not conveniently be found.

As these patents include about four thousand nine hundred acres, situated in various parts of this valley, they enable us to form some idea of the period of its settlement; and for this reason, they are mentioned in this history. These patents were given by the descendants of William Penn, between 1734 and 1747; except those for the mountain land, which are dated some thirty years later.

When the Presbyterians emigrated from Wales, Scotland, and Ireland to this valley, and purchased their land, their number was too small to sustain a pastor. Notwithstanding, they did not become merged in the Episcopal, Lutheran, or German Reformed churches already organized in their vicinity; but crossed the Welsh Mountain every Sabbath morning, to mingle their prayers and praises with those of their brethren in the *Presbyterian Church of Pequea*. This, they called their church. Here they worshipped; here they contributed their portion towards sustaining the pastor.

The early history of this ancient church is, in a great measure, lost. Nothing is to be found on the Records of Presbytery in relation to her organization. Tradition says, that the Rev. Adam Boyd was commissioned by Presbytery to collect a congregation at Pequea, and take the preliminary steps towards its organization. After this, he performed the same duty at Lea-

cock, and was finally settled, as pastor, over Upper Octorara, in 1724. The Church of Pequea must, consequently, have been organized very early in the last century.

It appears, on the Minutes of Presbytery, that in 1733, the Rev. Alexander Craighead was installed pastor of this church. This was about the time the first Presbyterians immigrated to this part of the Conestoga Valley. Two years after the installation of Mr. Craighead, the pastoral relation between him and his charge at Pequea was dissolved, and the Rev. Daniel Alexander became his successor. Mr. Alexander maintained this relation until 1750; at which time, the Rev. Robert Smith, D.D., was installed. Dr. Smith labored in this field until his death, which occurred in 1793.

Half a century had well-nigh passed away, since the first Presbyterian immigrants came to this part of the Conestoga Valley; and they were still pursuing their Sabbath ride, across the Welsh Mountain, to the Church of Pequea. At last, their number being much increased, and their lands becoming cleared and more productive, they resolved to establish a place of preaching on this side of the mountain, and obtain part of the labor of their pastor, the Rev. Robert Smith, D.D. For this purpose, they selected, on the property of Mr. Robert Wallace, the father of Elder John Wallace, a site, in the vicinity of the Blue Ball, a few rods west of the spot where now stands the farm-house of Mr. Henry Root. Here was a stream of water, and a spring flowing out from the midst of forest trees. On this spot they erected a platform for the preacher, and seats for the congregation; and called it "The Run."

We cannot ascertain the date of the beginning of this church at the Run. No document is in existence to which we can refer. Elder John Wallace, who is now eighty-four years of age, says, that among his earliest recollections, is, the assembling of the congregation to hear the preaching of Dr. Smith, on this spot, beside his father's house. Admitting that he can remember what occurred when he was at the age of six years, it would carry us back to the period of 1775; one year before the Colonies declared themselves independent. A lady, the daughter of Elder James Galt, says, she heard her mother frequently nar-

rate the following incident: "One Sabbath morning, in 1775, she was sitting beside her parents at the Run, while Dr. Smith was preaching. In the midst of the sermon, a number of cattle, followed by dogs, ran towards the congregation; and an infuriated bull rushed among the people, and dispersed them. The ladies, especially, were thrown into such confusion that the Doctor did not attempt to resume his discourse. He pronounced the benediction, and dismissed the assembly." We have thus satisfactory testimony, that in 1775, Dr. Smith was preaching at the Run. How much earlier than this, religious services may have been held in this place, we have no means of ascertaining.

During the space of ten years from this period, the Gospel was preached, every eighth Sabbath, at the Run.

In 1785, the Congregation resolved to select a more eligible site, where a permanent place of preaching might be established. The spot where this church edifice now stands attracted their attention. A beautiful grove of cedars cast their shade upon the green sod beneath, and, a few yards distant, a spring poured forth its limpid waters. On this site they erected their platform and seats. The platform was built beneath a white oak, which mingled its shade with that of the cedars, and is still standing in the northwest corner of the churchyard. In 1785, Dr. Smith first stood on that platform, and preached to your fathers the Gospel of Jesus Christ. From that day to the present, this has been hallowed ground. During all the vicissitudes that mark the flight of time, the smile of Providence has never forsaken this spot. The gray hairs of that venerable man who first preached beneath these cedars, have descended to the grave, but the same doctrine and precepts which he proclaimed are still preached to you. It is not remarkable that the tenderest associations should be awakened in your bosom as you tread this sacred ground; for here your fathers worshipped, and here have scenes been witnessed that are recorded in heaven.

About the time that Dr. Smith began to preach at this place, the church of Pequea obtained a charter, in order to hold a legacy of two hundred and sixty-six dollars and sixty-six cents, bequeathed to her by Mr. Robert McCally. The charter was dated February 5th, 1785. The trustees appointed were, Messrs.

Isaac McCalmont, Amos Slaymaker, James Armor, Thomas Slemons, Andrew Caldwell, Robert Byers, David Jenkins, Thomas Patton, and the Rev. Robert Smith, D.D., under the title of "The Trustees of the Presbyterian Congregation of Pequea, in Salisbury Township, and County of Lancaster."

Some of the trustees elected under this charter resided in the Conestoga Valley, and took charge of the temporal interest of this portion of the church. Two years after Dr. Smith had preached, for the first time, on the platform erected in the midst of the cedars, the Congregation purchased of the proprietor, Mr. Alexander McIlvain, one hundred and ten perches of land immediately around the spot where they worshipped. The article of agreement was made with Messrs. James Galt and James McConal, "Trustees of the Corporation." It was dated March 5th, 1787. The amount paid for the land was thirteen dollars and thirty-three cents. About the time this instrument was drawn, the Congregation erected a church edifice on the spot which this house occupies. It was built of stone; and the seats were arranged in such a manner that it could be used during the week as a school-house. The entrance was on the east, and the pulpit stood on the north. Here, many of the present members of this church received the elements of their education. From the beautiful grove of cedars that surrounded and shaded this spot, the edifice received the name of the "Cedar Grove Presbyterian Church, of Earl Township." The only title the Congregation possessed for the land, during the space of four years, was the article of agreement. May 21st, 1791, a deed of conveyance was made by the former proprietor, Mr. Alexander McIlvain, and his wife, to the Rev. Robert Smith, D.D., and Messrs. John Jenkins, James Galt, and James McConal, "Trustees of and for the Presbyterian Congregation of Earl Township."

Three years had passed away since their church edifice was erected, and the amount of preaching in their vicinity continued the same. Every eighth Sabbath Dr. Smith spent with them in their new house; as the custom was, in those days, preaching two sermons, with a recess between them of half an hour. March 1st, 1790, a subscription was circulated to obtain more of Dr. Smith's time. As this instrument casts light on the condition of

the Congregation at this early period, I have transcribed it entire. "We, the subscribers, members of the Presbyterian Church, who convene for worship in the new or Cedar Grove Presbyterian Church, in Earl Township, or wish to promote the interest of the Gospel there, sensible of the loss we and our families sustain by so seldom enjoying the public ordinances, do, in order to obtain more of the Rev. Dr. Robert Smith's labors amongst us, namely, as much of them as our subscription will procure, promise to pay yearly, and every year, to Colonel David Jenkins and James Galt, and their successors, as trustees for the Congregation, in trust for the foresaid Rev. Dr. Robert Smith, the sums subscribed to our names respectively, so long as he shall continue our regular pastor, and we shall remain in the bounds of the Congregation under his charge. Witness our hands, this first day of March, 1790.

" James McConal, £1 10s. 0d.	John Sherror,£ 7s. 6d.
George Thomson, 15 0	James Leslie, 7 6
Robert Wallace, 2 0 0	John Grey, 7 6
James McCleery, 15 0	William Bell, 1 0 0
James Galt, 2 5 0	David Jenkins, 4 0 0
Alexander Martin, 1 10 0	John Jenkins, 2 0 0
Henry Hambright, 1 15 0	James Calderwood, 3 9
Alexander McIlvain, 1 2 6	William Brison, 5 0
John McCollom, 7 6	Hannah Kittera, 15 0
Hugh Quin, 7 6	William Wilson, 1 0 0
John Kirtelton, 7 6	Robert Jenkins, 15 0
John McCleery, 7 6	Nathan Evans and Son, . . 10 0"

The whole amount subscribed was twenty-four pounds, thirteen shillings, and ninepence, which, in Pennsylvania currency, was sixty-five dollars and eighty-three cents. Among the names appended to this instrument, many of you recognise those of your fathers.

Seven months after the date of this paper, a congregational meeting was held in the church of Pequea, for the purpose of increasing Dr. Smith's salary. A promissory note was drawn, dated October 2d, 1790, signed by the trustees, and sealed by the corporate seal, in which the Congregation engaged to give annually the sum of two hundred and sixty-six dollars and sixty-six cents, to the Rev. Robert Smith, as a compensation for his ministerial services. On the records of the trustees we find the following minute, under the date of October 18th, 1790: "The note

was delivered to the Rev. Dr. Robert Smith, who received it for the use therein-mentioned, thereby testifying his willingness to continue in his pastoral office, in and over the Congregation, to the *great satisfaction of the people.*" We learn from the Records of Presbytery, that, at a meeting of that body, held in the church of Pequea, August 14th, 1782, Dr. Smith, on account of pecuniary embarrassment, made application for the dissolution of the pastoral relation between him and his charge. Through the earnest remonstrance of Mr. Thomas Kittera, the representative of the session, the Presbytery concluded to defer complying with the request of Dr. Smith, until their next meeting. The difficulty arose principally from the depreciation of the Continental currency at this time, which pressed hard on all those who lived on fixed salaries. The unsettled condition of the country, on account of the recent war, and the general disposition to emigrate westward, also withdrew from the church, at this period, some of her principal supporters. At a meeting of Presbytery held at White Clay Creek, April 27th, 1784, the Congregation informed that body that an arrangement had been made to compensate Dr. Smith for some of his losses in the depreciation of the currency, and also to give him annually four hundred bushels of wheat. Dr. Smith, with much reluctance, consented to this arrangement. At length, in 1790, the worshippers in the Cedar Grove Church, adding their subscription of sixty-five dollars and eighty-three cents, and the congregation of Pequea presenting him the promissory note of two hundred and sixty-six dollars and sixty-six cents, as the annual compensation for his labors among them, the difficulty seems to have been entirely adjusted.

His salary at the two churches, now, amounted to three hundred and thirty-two dollars and forty-nine cents. Three years after this, this devoted servant of his Divine Master was removed from the field in which he had so long labored; doubtless, to take possession of his crown in heaven. His ashes repose in the churchyard of Pequea.

Let us pause for a moment, and take a view of the character of the church, at this early period. The first that demands our attention is the pastor, Dr. Robert Smith. He was born in 1723. He is mentioned, by Dr. Alexander, among the number of those,

who received their education at the Log College, at Neshaminy ; and also, as one who was particularly interested in the establishment of Princeton College. About 1748, he was married to Miss Elizabeth, sister of the Rev. Messrs. Samuel and John Blair. At the age of twenty-eight, he was installed the pastor of the church of Pequea. This was in the year 1751.

From the Records of Presbytery we learn, that during the first eight years of his pastoral labors in the church of Pequea, part of his time was appropriated to the church of Leacock. At a meeting of Presbytery, held June 5, 1759, the following minute was recorded : " A supplication from Leacock congregation, requesting the half of Mr. Robert Smith's (their present pastor) labors, was brought in and read ; but, as there is no commissioner from Pequea present, and that congregation is nearly concerned in this affair, the consideration of it is deferred to our next." At a meeting of Presbytery, held at Pequea, October 30, 1759, it was decided, that the interest of religion, and the condition of Dr. Smith's health required " his stated labor to be confined wholly to Pequea." How much of his time had been appropriated to the church of Leacock, we are not informed ; but from the above minute we infer, that it was less than one-half. At this meeting of Presbytery, his pastoral relation with that church was dissolved.

February 19, 1777, Mrs. Elizabeth Smith departed this life, at the age of fifty-two years. Her mortal remains were laid in the churchyard of Pequea. She died, leaving her husband the father of five sons, viz.: Samuel Stanhope, John Blair, William, Ebenezer, and Robert ; and one daughter, called Nancy.

About 1780, he was united in marriage to his second wife, Mrs. Sarah, widow of the Rev. Mr. Ramsay, who was a brother of Dr. Ramsay, the historian. Mrs. Ramsay was formerly Miss Sealy, of Cohocksing, West Jersey. After his marriage to this lady, another daughter was added to the number of his children ; to whom they gave the name of Elizabeth. This account I received from a daughter of the Rev. John Carmichael ; who is, also, a grand-niece of the Rev. Dr. Smith.

Dr. Smith continued his pastoral charge over this church forty-two years ; and died, at the age of seventy, among those who had

grown up under his ministry. As a servant of Jesus Christ, he was faithful to his charge, and faithful to the great Head of the Church. He studied to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Many of his sermons have been published; and all bear the impress of deep reflection and ardent piety. It was not unusual for him to become so absorbed in thought, that his attention was withdrawn from everything around him. If he happened to be in this state of mind while riding, he observed none who met him on the way. Sometimes, his horse would pause and graze on the roadside, until his master had finished his contemplation. This abstracted state of mind was doubtless encouraged, by the many solitary rides he was obliged to take, over the Welsh Mountain, in the performance of his pastoral duties.

Not only was he a faithful and eminent divine, but also, an able and successful teacher. He sustained a classical and theological institution of the highest character. His school was held in the house where Mr. John Sweigart now resides; about half a mile north of the church of Pequea. Of this house and farm, Dr. Smith was, at that time, the proprietor. In order to accommodate the students who resorted to this place of learning, a large addition was built to the house; which, being of more perishable material than the original stone structure, has long since yielded to the destructive influence of time. In this house was born his first son, Samuel Stanhope, March 16, 1750; about the time he was installed over this congregation. At this Institution was laid the foundation of the eminence to which the Rev. Samuel Stanhope Smith, D.D., afterwards arrived, as the first president of Hampden Sidney College in Virginia, and the immediate successor of Dr. Witherspoon as president of Princeton College. In this retired spot, was also born and educated Dr. Robert Smith's second son, John Blair, who succeeded his brother, as president of Hampden Sidney, and was, afterwards, the first president of Union College in Schenectady. Under the ministry of the Rev. John Blair Smith, D.D., in Virginia, commenced a powerful and extensive revival; the influence of which, extended far and wide through that State, and also to North Carolina and Kentucky. Here was also born and educated the third son,

William; who did not, indeed, become so much distinguished as his brothers; but was, nevertheless, a pious and judicious minister of the gospel. In the words of Dr. Alexander: "His good old father was wont to say, that though William was inferior to his brothers in learning and eloquence, yet to comfort and edify the plain Christian, he was equal to either of them." Besides the sons of Dr. Robert Smith, many others, who afterwards arrived to eminence and occupied positions of great usefulness, received their classical or theological education at this Institution. From this school of the prophets, in this retired spot, went out an influence that was deeply felt in the kingdom of Satan, and caused angels to rejoice.

Among the teachers who assisted Dr. Robert Smith, was Mr. James Waddell; afterwards the distinguished blind preacher of Virginia. To delineate the character of the eloquence of the Rev. Dr. Waddell, the late Hon. William Wirt wrote that inimitable piece of composition, called "The Blind Preacher."

After discharging, until the age of seventy, the pastoral duties of the church of Pequea, Dr. Smith was suddenly called away from the midst of his labors. He had been in Philadelphia, attending an ecclesiastical meeting; and had returned on Saturday, as far as Rockville, Chester County. On Sabbath morning, he left this place to go to his church; but that sacred desk, in which he had so often led in the service of the sanctuary, was no more to be occupied by him. That familiar voice, which had fallen every Sabbath, for nearly half a century, on the ears of his people, was no longer to be heard by them. His Master demanded his service in another sphere. The Lord was about to take him. As the congregation of the Forks of Brandywine were assembling for worship, they found him lying on the roadside, and his faithful horse standing beside him. He was removed to the house of William Hunter, Esq., an elder of the church of the Forks of Brandywine, where, in a few days, he died. This account I received from a daughter of Elder William Hunter, who was present when he died at her father's house.

His remains were brought to his dwelling at Pequea, and interred in the churchyard, beside the ashes of his departed wife.

A pastor's grave is always an interesting spot to the congrega-

tion over which he had presided. Tender associations cannot fail to arise in the mind as they gaze on the earth that lies upon his bosom, and remember, that in that bosom, a heart once beat in anxious solicitude for their best welfare. But, when the venerated lips of the pastor, who has faithfully and ardently labored forty-two years, in the same congregation, are sealed in death, and his gray hairs are lowered into the earth by those whom he has received into the church, baptized, instructed, comforted in affliction, and led in the paths of peace—it is no indication of weakness for the heart to melt, and tears of the deepest sorrow to fall upon that grave. Such was the scene at the burial of Dr. Smith.

On a plain marble slab that covers the spot where his bones repose, is the following inscription :

To the Memory
of the
REV. ROBERT SMITH, D.D.,
who departed this life,
April 15, 1793,
in the 71st year of his age :
Forty-two years pastor of the
Presbyterian Church of
Pequea.
He was a faithful, eminent, and successful divine ;
Long at the head of a Public Seminary.
A great part of the Clergy of this State,
received the elements of their education,
Or
perfected their Theological studies,
under his direction.
Beneath this monument sleeps a
Father in Israel.

On this marble slab is thus recorded for posterity, in a few words, the history of this good man. It is a mere statement of prominent facts. Less could not, in justice, be said ; more, need not. Truly, a father in Israel sleeps beneath that stone. Forty-two years he had preached at Pequea, ten at the Run, and eight at Cedar Grove.

Among the mourners around his grave, was his second wife. A few days after his interment, a congregational meeting was

held, at which it was "unanimously resolved, that the trustees pay to Mrs. Sarah Smith, widow and relict of Dr. Smith, late pastor of this church, one hundred and thirty-three dollars and thirty-three cents; as a donation from the congregation, in testimony of that esteem and respect, justly due to singular merit." This meeting was held May 6, 1793.

The only elder at this early period, on this side of the mountain, was Mr. Thomas Kittera. He resided in the Conestoga Valley, on the property now in the possession of Mr. Amos Kinzer. On the Records of Presbytery, we find his name mentioned as "the representative of the session," at a meeting held at Pequea, August 14, 1782. He departed this life, October 22, 1782, aged sixty years and eight months. His remains were interred in the churchyard of Pequea. The time of his ordination to the eldership we have no means of ascertaining; but, from the Minutes of Presbytery, we learn that he served in this sacred office while the church held her meetings at the Run. He was most probably instrumental in its establishment at this place. He is said to have been a faithful and efficient elder, and devoted Christian. He was the father of the late Hon. John Kittera, an eminent jurist in Philadelphia.

One of the most pious men of the church, in this vicinity, in the days of Dr. Smith, was Mr. Thomas Galt. His grandfather, Mr. Robert Galt, emigrated from Ireland to this country at some period between 1700 and 1710. He landed at Wilmington, Delaware. Leaving his family there, he directed his course westward; and came to a place where a large spring poured forth its waters. He determined to make this spot his home. This land is in Salisbury township, and is now in the possession of Thomas G. Henderson, Esq. The spring is about three-quarters of a mile south of Pequea Church. Mr. Galt, having fixed upon this spot, returned to Wilmington for his family; but when he came back to the land of his adoption, he could not, in the midst of the wild forest, discover the place. At length he came upon a piece of ground, well watered; and this he took, as a substitute for the one after which he was searching. This is the land, now in the possession of Mr. William Galt and John Robinson, Esq., elders of the Church of Pequea.

Mr. Robert Galt was one of the earliest immigrants to that portion of the Pequea Valley ; and was one of the founders of the Presbyterian Church of Pequea. A short time after his arrival, his wife departed this life ; and as there was no church or graveyard within the distance of many miles, he buried her on his farm. This is the origin of the grave-yard near the house of Mr. William Galt. When Mr. Robert Galt immigrated to that valley, he brought with him his son James ; who was afterwards united in marriage to Miss Alison, and in 1720 became the father of Thomas Galt.

Having arrived at the period of manhood, Mr. Thomas Galt travelled westward, and settled on the banks of the Conodoguinnett, within two miles of the place where now stands the village of Newville, Cumberland County, of this State. Here he remained until 1757, two years after the memorable defeat of General Braddock. At this time, while the war between the English and French colonists was waging, the dwelling of Mr. Thomas Galt was attacked by Indians. He would have shared the fate of many others in that valley, had he not anticipated their attack. Leaving his stock and furniture, he and his family fled on horseback, and came to the banks of the Conestoga, in East Earl township, where one of his grandsons, Alexander Galt, now resides. Here he remained until June 30, 1779 ; at which time he was gathered to the tomb of his fathers, at the age of fifty-nine years.

Mr. Thomas Galt, like his ancestors, was a member of the Presbyterian Church. Twenty-two years he attended the preaching of Dr. Smith at Pequea, and four at the Run. He was a bright example of a true disciple of Jesus Christ. He was eminently a man of prayer. While engaged in the ordinary business of farming, on the banks of the Conestoga, his mind seemed to be in constant communion with God. Unconscious of the presence of others, his lips moved and gave utterance to the pious feelings of his soul. He was regarded by his neighbors with great respect, on account of his ardent piety ; and if his crop of grain was, at any time, superior to theirs, they attributed it to the influence of his prayers, which they said were offered from every portion of his farm. This is a well-known fact, and is a

striking instance of the respect paid by the world to true and fervent piety.

While Dr. Smith was drawing near to the close of his earthly labors, Providence was preparing you a pastor, on the other side of the Atlantic. The Rev. William Arthur, the successor of Dr. Smith, was born in April, 1769, in the south of Scotland, in the town of Peebles. He received a classical education at Edinburgh, and was ordained to the gospel ministry at Paisley. In 1791, he was united in marriage to Miss Agnes Gemmull of Kilmarnock. In 1793, the same year in which Dr. Smith died, he sailed for this country, and landed in New York. In that city, he assisted, for a few months, his distinguished cousin, the Rev. John M. Mason, D.D. After this, he supplied a congregation in Albany. From thence he came to Pennsylvania, and October, 7, 1795, was received from the Presbytery of Philadelphia, as a member of the Presbytery of New Castle. Three years after the death of Dr. Smith, he was installed the pastor of Pequea. The committee appointed to perform that duty, met January 5, 1796. The Rev. Nathan Grier preached the sermon from Ezekiel iii. 17: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me." The Rev. Mr. Mitchel presided, and gave the charges to the pastor and people. Mr. Arthur labored in this field above twenty-two years. May 1, 1818, his pastoral relation with this congregation was dissolved. After this, he preached a few months in Lancaster, and occasionally supplied his former charge. In 1819, he removed to Cincinnati; and while there, was attacked with an affection of the eye, by which he partially lost his sight. In 1825, he left Cincinnati, and went to Zanesville. At his residence near this place, he was attacked with hemorrhage from the lungs; of which, in February, 1827, he died.

Mr. Arthur was a zealous, evangelical preacher. His sermons were generally very short, but full of thought. It has been often remarked, that few could condense as much matter within the same space. At a certain time, a bill to abolish capital punishment was brought before the legislature, then in session, in Lancaster. Mr. Arthur preached a sermon to that body, and discussed the subject of the bill. His discourse occupied but

half an hour ; and yet the arguments for the negative were presented so clearly and fully, that through his influence, it is said, the bill scarcely met with any support.

He possessed good common sense as well as deep learning ; and was, especially, remarkable for his firmness of character. He was not afraid to rebuke sin wherever he met with it, whether in the higher or lower walks of life. Even a stranger in the highway, who uttered in his presence a profane word, was sure to be rebuked ; and sometimes, in the most decisive manner. On a certain occasion, while passing a teamster, who was swearing at his horses, and commanding his leader to go to the place prepared for Satan, Mr. Arthur rode up to him and in a solemn and decisive manner, said : “ John, hell was not made for horses, but for such wicked hearts as yours.”

The following incident, I received from Mr. William Galt, elder of the church of Pequea ; and as it illustrates the character of the pastor, and shows the impunity with which the Sabbath was violated in those early days, I will take the liberty of narrating it. One Sabbath morning, Mr. Arthur wished to cross the Welsh Mountain, to preach in the Cedar Grove Church. He could not use his own horse on that occasion, and consequently obtained the loan of one, from the father of Mr. William Galt. Mr. Arthur was fond of riding a good horse, and Mr. Galt gave him a spirited, blooded animal ; which in former days, had been accustomed to the chase. As Mr. Arthur was returning in the evening from church, he heard the sound of dogs following the trail of a fox. As he began to ascend the mountain, he met the huntsmen (persons in the higher walks of life), waiting for the hounds on the roadside. He rode up to them and began to rebuke them, in his decided manner, for breaking the Lord’s day. At this moment the hounds, on the trail, past them ; and the huntsmen, not relishing the conversation of Mr. Arthur, blew their horns and darted off after their dogs. The horse on which Mr. Arthur rode, seemed to have suddenly called to remembrance the scenes “ of the days of other years ;” and in spite of all the efforts and remonstrances of his rider, leaped after the dogs. A Gilpin race now ensued, through the midst of the dense forest, at the imminent risk of fracturing the skull of the rider ; until,

after travelling five miles in that condition, the horse allowed himself to be reined in. Mr. Arthur now returned to his dwelling, exhausted by his ride, and with any other than pleasant associations. A few days after this, one of the huntsmen met an elder of the church, and as soon as he came up to him, he exclaimed: "Your preacher is one of the best riders in this part of the country. Last *Sunday*, we were out after a fox, and he joined in with us; but he could beat us all. Every leap of his horse was at the heels of the dogs."

Those days required decided men, to stand forth in defence of the law of God; for wickedness stalked abroad in high and low places.

During the period of Mr. Arthur's pastoral charge over the church of Pequea, the Cedar Grove Church received one-fourth of his time, and paid one-fourth of his salary. He received from the two churches, four hundred dollars. It appears, from his last receipt, that fifty dollars per annum were added to his salary, during the last four years of his labors among them. The supporters of the Cedar Grove church at the time Mr. Arthur became their pastor, are known from a subscription paper, dated October 1, 1796; on which are the following names: James Thomson, James Galt, Henry Hambright, Joseph McCleery, John McCleery, David Norton, John Craford, Jacob Linton, James Vogan, Samuel Linton, John McConaughy, John McCollom, John Wallace, Alexander McIlvain, Martha Wallace, Alexander Martin, Alexander Storey, Joseph Martin, Samuel Martin, William Martin, John Kilpatrick, John Gray, Nathan Evans, William Price, Lewis Wilmar, James Kilpatrick, David Jenkins, John Jenkins, Robert Jenkins, Thomas Jenkins, Samuel Laferty, John Huston, James Davis, Edward Dehaven, James McCleery, John Showalter, Abraham Law, John Ray, James McElroy, William Buchanan, William Evans, John Sturges, James Kasky, Hannah Kittera, William Brison, Robert Peoples. The whole amount subscribed in this paper, was £41, 9 shillings, or one hundred and ten dollars and fifty-three cents.

Among a number of documents received through the kindness of John Robinson, Esq., elder of Pequea Church, we discover on a single sheet of paper the records of two meetings of Session. One was held on June 10th, 1806, and the other on June 12th,

1809. These are the only Sessional Records extant, until the period of the installation of the present pastor, the Rev. John Wallace. On that paper are recorded the names of the elders at that time. These were Messrs. James Hannah, Amos Slaymaker, James Grier, William Brisben, John Whitehill, William Boyd, George Thomson, and James Galt. The two last-mentioned resided in the Conestoga Valley, and were ordained to the eldership at the same time. Mr. George Thomson is said to have been a pious and worthy elder, who faithfully endeavored to discharge the responsible duties devolving upon him.

When speaking of the Cedar Grove Church, while under the pastoral charge of Dr. Smith, we referred to the piety of one of her members, Mr. Thomas Galt, who died June 30th, 1779. Among the mourners that followed his body to the grave, was his son James, a young man of twenty-two years of age. James was born in 1757, near the time at which his parents fled from the Indians on the banks of the Conodoguinet, to the Conestoga Valley. He had been trained by the pious precepts and example of his father, to tread in his steps. He took his father's place at the family altar, and in the church. He and Mr. George Thomson were elected to the eldership in 1796; a short time after Mr. Arthur had been installed their pastor. Like his father, Mr. Galt was a man of prayer; and, like Nathaniel under the fig-tree, he had a place of prayer. Into a deep quarry, near his house, he regularly retired, to pour forth the feelings of his soul to God. The following incident I received from his daughter. On one occasion, when the hand of affliction was laid upon their mother, and her life was in danger, he took his children to this secluded spot, and, after communing with God in prayer, he told them of the frequency with which he had repaired to this place, to plead for them at the throne of grace. He was emphatically a Bible student. Several entire books of the Scriptures he had committed to memory. It was difficult to mention a text to which he could not immediately refer. To his family and friends he was a living concordance of the Scriptures.

His influence on the surrounding neighborhood was salutary. In those early days, the Sabbath was awfully desecrated. At a grist-mill in his vicinity, the proprietor was accustomed to grind

all day on the Sabbath. This mill Mr. Galt was obliged to pass on his way to church at Pequea, and at Cedar Grove. So much respect did they pay to this good man, that they invariably stopped the mill as he drew near, and ceased to grind until he was out of sight. Like his pastor, Mr. Arthur, he never failed to remonstrate with Sabbath-breakers whenever he met them. As, with conscious guilt, they fled from his presence, he often inquired why they feared him more than they feared the Omniscient God? On one occasion, a lad came with a bag of grain to his mill on Sabbath morning. The young man was not acquainted with the character of Mr. Galt, or he never would have done it. Mr. Galt began, immediately after his arrival, to reprimand him, and the boy, to get out of the difficulty, replied that his master sent him. "How, then," says Mr. Galt, "can your master expect to go to heaven, when he encourages you to break God's holy day?" "Oh, sir," says the lad, who wished to bring the conversation as soon as possible to an end, "oh, sir, my master is not going there." Perhaps, indeed, it was true;—a fearful thought.

At last this worthy elder, in a good old age, was called away from the sanctuary on earth, we trust, to that in heaven. He died as we should suppose such a man would die. When the time of his last illness arrived, he gave up all his temporal affairs into the hands of his family, retired to his chamber, made no inquiry concerning what was going on around him, seemed to be constantly absorbed in the prospect that lay before him, and, in a few days, fell asleep in Jesus Christ. He died October 7th, 1821, at the age of sixty-four years. He united with the church in 1779, and was ordained to the eldership in 1796. He was a member forty-two years, an elder about twenty-five years, and departed this life just six months after the Rev. Amzi Babbitt was installed pastor of this church. The property on which he lived is now in the hands of his son Alexander, a member of this church. On his decease, he left to his family six hundred acres of land in the immediate vicinity of the homestead.

Among those who possessed more than ordinary piety at this period of our history, we may mention the name of James Vogan, the father of the present proprietor of the family mansion at Voganville. He was characterized by meekness, kindness, and

a forgiving spirit, which, sanctified by religion, rendered him peculiarly amiable. He died in 1824.

The Rev. Amzi Babbit, the successor of Mr. Arthur, was born near Mendham, in New Jersey, September 3d, 1795. He received a classical education at Princeton College, and was finally licensed by the New Castle Presbytery to preach the gospel. On the first Sabbath of July, 1820, he preached for the first time in the church of Pequea, from Luke 10 : 42; and, in the afternoon, at Cedar Grove, from Romans, 8 : 9. From this period, he regularly labored in this field until September 22d, at which time he received a call to become the pastor. April 5th, 1821, he was ordained and installed. In the performance of this duty, the Rev. Francis Latta presided, the Rev. Samuel Martin preached, and the Rev. Robert White delivered the charge to the pastor and people. Mr. Babbit was installed over this field three years after the resignation of his predecessor, Mr. Arthur. He maintained his pastoral relation with this church until the autumn of 1831. On the fourth Sabbath of October, he preached his farewell sermon from the following appropriate text, Philippians, 2 : 12-13: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

After leaving this field of labor, he supplied a Presbyterian church in Salem, New Jersey. From thence he removed to Philadelphia, and took charge of a congregation. His health, at last, beginning to decline, he relinquished this charge. After this, he served as an agent for different societies—the Tract, the Colonization, and Union Benevolent; in all of which he was very successful. At length he contracted a severe catarrh, which resulted in a most rapidly fatal attack of bronchitis. He died in Philadelphia, November 14, 1845; and was interred at the Kingessing Church, about six miles from the city.

Mr. Babbit was a popular preacher. His sermons were, generally, characterized by sound reasoning.

He was pastor of the Church of Pequea ten years and six months. He was ordained to the gospel ministry and installed,

April 5, 1821; and the pastoral relation was dissolved, October, 1831. Six years after he had taken the charge of this congregation, the Cedar Grove Church edifice, which had been built in 1786, was taken down, and the present house erected, of the same stone, and on the same foundation. The building committee consisted of Messrs. John Wallace, John Martin, and George Sheaffer. It was dedicated to the worship of God in the autumn of 1827. Previous to this, the Cedar Grove Church received only one-fourth of the labor of her pastor; now she paid half his salary, and obtained half his time. He received from the two churches five hundred dollars.

In the spring of 1820, the Cedar Grove Church established her Sabbath School. This was two years after the organization of the Sunday School Union. This school was among the first in this Presbytery, and was for several years connected with the Sunday School Union. It was established by Elder James Galt, Messrs. Hugh Thomson, John Davies, Davies Wallace, the Misses Elizabeth Kibler, Mary A. Kibler, Sarah Davies, Harriet Wallace, Mrs. Margaret Ellmaker, and Mrs. Mary Ann Jacobs. From that time to the present, it has been continued in the church.

Two years before the organization of this school, one of a similar character was commenced at Churchtown, through the instrumentality of an aged member of this church, Miss Phebe Carmichael, of Windsor. It was regularly maintained for several years, principally, by the ladies of Windsor.

June 10, 1832, a Sabbath School was begun at Mount Pleasant, about two miles east of this church; and was taught in the afternoon. It was superintended by Miss Phebe Ann Jenkins, who was assisted in her duties by the ladies of Windsor, and other members of the Cedar Grove Church. We learn from the diary of Miss Elizabeth Kibler, one of the teachers, that the first day the number of scholars was 30; the second, 79.

In the autumn of 1826, five years after the death of Elder James Galt, his son Thomas, in a severe spell of fever, gave his heart to God. When he recovered from his illness, he resolved to dedicate himself to the service of his Divine Master, in the gospel ministry. Having received a classical and theological

education, he was licensed in 1835, to preach the gospel. He is now the pastor of a Presbyterian church in Sangamon County, Illinois.

After the dissolution of the pastoral relation between the Rev. Amzi Babbitt and his charge, Presbytery supplied the pulpits of Pequea and Cedar Grove, two years. September 9, 1833, a congregational meeting was held in the Church of Pequea in the forenoon, and in the Church of Cedar Grove in the afternoon, for the purpose of electing a pastor. The Rev. John Wallace was unanimously elected; and on November 5, 1833, was ordained and installed. Mr. Wallace still maintains his pastoral relation with the Church of Pequea.

Here, we dismiss the history of the mother church. The daughter has grown to that maturity, which enables her to exist alone.

In the spring of 1839, a meeting of the congregation of Cedar Grove was held in the church edifice, at which Elder Edward Dehaven presided, for the purpose of taking into consideration the propriety of petitioning Presbytery, to organize them as a distinct church. The Presbytery granted their request to become a separate organization; and appointed a committee, to meet in their church, June 18, 1839, for the purpose of discharging this duty. The committee consisted of Rev. J. N. C. Grier, Rev. Joseph Barr, and Rev. Alfred Hamilton. In the morning of the same day on which the above committee met, the session of the Pequea Church was convened at Cedar Grove, to give certificates of dismission to those of her members who wished to unite with the church, about to be organized. The members of the session, who were present on that occasion, were Rev. John Wallace, and Elders Edward Dehaven, John Wallace, John Robinson, John A. Harner, and Hugh Buchanan.

The following members were accordingly dismissed, and organized by the committee into a "separate, distinct church:" Elder Edward Dehaven, Elder John Wallace, Robert Jenkins, Catharine Jenkins, Mary Jenkins, Phebe Carmichael, Davies Wallace, Mary Ann Wallace, Dr. Edward Wallace, Thomas Russell, Mary Russell, Eliza Russell, John Galt, William Galt, Alexander Galt, Frances Galt, Sarah M. Galt, Abraham Dehaven, Ann Dehaven,

Mary Dehaven, Ann E. Jack, William Martin, Jane Martin, Margaret Showalter, Henry Ranck, Margaret Ranck, John McConaughy, David Norton, George Sheaffer, Catharine Sheaffer, and Elizabeth Kibler. The number of members thus dismissed from the Church of Pequea, to constitute the Church of Cedar Grove, was thirty-one; two of whom were ruling elders. All these resided in the Conestoga Valley; the Welsh Mountain constituting the division between the two churches.

The elders of the church thus organized, were Messrs. Edward Dehaven and John Wallace.

Mr. Dehaven was born in 1770. We discover his name among the supporters of the Cedar Grove Church, as early as 1796. He was elected to the eldership in Pequea, about 1810. He did not take a decided stand, however, in recommending religion to the world around him, until twelve years after his ordination. At this period the Holy Spirit seems to have exercised a powerful influence over his mind. He immediately erected the family altar, and commenced the faithful discharge of all the private and public duties of the Christian. Many are still living, who bear testimony that a more humble and faithful disciple of Jesus Christ was not to be found in the church in his day. The Rev. Alfred Nevin, who had been five years his pastor, and was, during that time, his neighbor in the village of Churchtown, and had every opportunity of knowing his character, thus remarks in a communication to the author of this sketch. "Mr. Dehaven was a man of remarkable piety. His disposition, which was violent in his youth, was a striking exemplification, after his conversion, of what the gospel can do, with the Spirit's blessing, to subdue and chasten. He was eminently characterized by meekness, faith, tenderness, and a prayerful spirit. He was emphatically a living epistle—read and understood and felt, by the whole community in which he lived." He departed this life, February 2, 1846; aged seventy-six years. His ashes repose in the churchyard of Pequea. Thirty-six years he served as a ruling elder in the church.

The only elder associated with Mr. Dehaven, in the newly organized church, was Mr. John Wallace. The ancestors of Mr. Wallace came from Scotland, and settled in this part of the Conestoga

Valley. He was born in 1769, and united with the church while under the pastoral charge of the Rev. Dr. Smith. He was elected to the eldership in 1822; shortly after the Rev. Amzi Babbitt's installation over this field. He has been a member of the congregation of Cedar Grove during all the changing scenes through which she has passed, to the present day. In 1775, when a boy, he heard the gospel preached by Dr. Smith at the Run, beside his father's house. In 1786, he assisted in hauling the stones with which the first church edifice was built, amid the grove of cedars. Five years he served as a ruling elder, while the old church edifice was in existence. He was one of the building committee, who erected the present house, in 1827. He has regularly and acceptably served, in the eldership, above thirty-one years; and although the infirmities of age are rapidly stealing over him, he is still allowed, by kind Providence, to linger in our midst.

Shortly after the Cedar Grove Church was organized, an election was held for the purpose of adding two more members to the eldership. This was early in the autumn of 1839. The persons elected and ordained to this sacred office were, Messrs. Abraham Dehaven and John Galt. Mr. Abraham Dehaven is a brother of Elder Edward Dehaven; and Mr. John Galt is a son of Elder James Galt. The Session, at this time, consisted of Messrs. Edward Dehaven, John Wallace, Abraham Dehaven, and John Galt.

For the space of one year from its organization, the pulpit of the Cedar Grove Church was supplied by Presbytery.

On the third Sabbath of May, 1840, the Rev. Alfred Nevin preached, for the first time, in this house. From this period he regularly labored in this field, until the first Tuesday in December; at which time he was ordained to the gospel ministry, and installed their first pastor. In the performance of this duty, the Rev. Joseph Barr presided; Rev. William W. Latta preached the sermon; Rev. J. N. C. Grier delivered the charge to the pastor, and Rev. John Wallace to the people.

The Rev. Alfred Nevin was born in Shippensburg, Cumberland County, of this State, March 14, 1816. He graduated at Jefferson College, and was admitted to the bar, as a student, from

the Law School of Dickinson College. After this, he studied theology in the Seminary at Allegheny; and in April, 1840, was licensed by the Presbytery of Carlisle to preach the gospel. About one month after his licensure, he began to preach at Cedar Grove. In May, 1845, he delivered before this congregation his farewell discourse. He labored in this field five years. In 1845, at the earnest solicitation of the German Reformed Church of Chambersburg, he became their pastor; and served them, with every evidence of attachment on their part, and with encouraging success, for seven years. In 1852, he resigned this charge; and was called to the Second Presbyterian Church in the city of Lancaster, of which he is at present the pastor.

In this connexion we may mention, that Mr. Nevin is the author of a work, entitled "Spiritual Progression," published in 1848; and also of a "History of the Old Presbyterian Congregations of Cumberland and Franklin Counties, in Pennsylvania," published in 1852: which have met with the approbation of the public. The latter work is regarded with deep interest by the churches whose history it delineates.

On the Sessional Records of the Cedar Grove Church are found the names of thirty-one persons, received as members on examination, and five on certificate, during the pastoral charge of Mr. Nevin. Among these, we observe the name of George W. Simpson. Mr. Simpson was admitted, on examination, December 5, 1841. After this, he determined to dedicate himself to the service of the Lord, in the gospel ministry. With this intention, he received a classical education at Easton College, studied theology at Princeton, and was licensed by the Donegal Presbytery to preach. June 12, 1849, he was ordained to the gospel ministry, with the view of laboring as a missionary, on the western coast of Africa. October 31, 1849, he sailed from New York; and finally established, on the Island of Corisco, a missionary station. Here he labored with encouraging success, until the spring of 1851. On the fifth day of April, while he and the partner of his joys and sorrows were sailing from Corisco to Fernando Po, they were caught in a gale, and buried beneath the dark waters. We trust they are now among the just made perfect, around the throne of God.

On the Sessional Records we also observe the name of Watson Russell. He and Mr. Simpson were admitted to the church, on examination, the same day. Mr. Russell, also, resolved to devote himself to the service of his Divine Master, in the gospel ministry. With this intention, he was for some time a student of Easton College. October 26, 1851, he received a certificate of dismissal from this church, to connect himself with the German Reformed Church at Lebanon, Pennsylvania, where he then resided. May 18, 1853, he was licensed by the Lebanon Classis to preach the gospel.

In the fall of 1843, a congregational meeting was held, for the purpose of adding one to the number of ruling elders. Mr. Thomas Russell was elected and ordained to this sacred office.

April 13, 1844, Mr. John Galt, after having served in the eldership four years and six months, was dismissed to connect himself with a Presbyterian church in Illinois.

In October, 1845, the Rev. William Hunter was ordained and installed the pastor of the Cedar Grove church. He maintained this charge until April 1, 1849; at which time, the pastoral relation was dissolved. Within this period, eighteen persons were added, on examination.

March 9, 1846, this church was incorporated, under the title of the "Cedar Grove Presbyterian Church and Congregation, of Earl Township, Lancaster County." The trustees appointed by the charter, were Messrs. Davies Wallace, Alexander Galt, David Jenkins, Henry Ranek, and George Russell.

August 19, 1846, the Presbyterian church in the village of Churchtown, was incorporated, under the title of the "Caernarvon Presbyterian Church of Lancaster County." The trustees appointed by the charter, were Messrs. David Jenkins, William Shirk, Evan Rogers, John G. Robinson, and George Longaback.

Let us now pause in the progress of our history, and trace the origin of the Caernarvon church. Among the earliest supporters of the Gospel, at Cedar Grove, we observe the name of Jenkins. On the subscription paper in 1790, for the purpose of obtaining one-fourth of Dr. Smith's services in the new church, we find the names of John, David, and Robert Jenkins. On the list of subscribers in 1796, to procure one-fourth of Rev. William Arthur's

labors, we observe the names of John, David, Robert, and Thomas Jenkins. From that day to the present, this name has always been associated with the contributors to, and members of, this church.

In 1700, Mr. David Jenkins arrived in the city of Philadelphia, from Wales, and finally settled near the Great Valley Church. His son John, anxious to become acquainted with the resources of his adopted country, penetrates more deeply into the forest, and directs his course to the site on which the Windsor forges have since been erected. Mr. Jenkins put up a temporary dwelling near the spot where now stands the Windsor mansion; and finally entered into contract with John, Thomas, and Richard Penn, for the purchase of four hundred acres of land. January 10, 1733, this was surveyed by order of the government; and the patent about to be taken, in the name of his son Jenkins Jenkins; but for some reason, now unknown, the patent was never executed in form. Nine years after Mr. John Jenkins had purchased this land, he sold it to Mr. William Branson, of Philadelphia. Mr. Branson took out a patent, December 28, 1742, erected the Windsor forges and mansion-house, and finally, sold all to Mr. David Jenkins, son of the original proprietor; whence it descended to the Hon. Robert Jenkins, late husband of the present proprietor, Mrs. Catharine Jenkins.

Mr. John Jenkins was not only one of the earliest supporters of the Gospel at Cedar Grove; but must have been, also, one of the first members of the Church of Pequea.

In 1842, while the Rev. Alfred Nevin had the pastoral charge of the Cedar Grove Church, the Hon. Robert Jenkins and the other surviving descendants of Mr. David Jenkins, residing in Churchtown, resolved on selecting a spot of ground, in their vicinity, to be set apart for the burial of their dead. The site for this purpose having been chosen, they, in connexion with others, erected on it a building in which the Presbyterians residing in that village and vicinity, could have preaching, on Sabbath afternoon, by the pastor of Cedar Grove. In 1843, the church, a neat stone structure, was completed, and dedicated to the worship of Almighty God. From that day to the present,

Divine service has been regularly maintained in this house. August 19, 1846, it was incorporated, under the title of the "Caernarvon Presbyterian Church, of Lancaster County."

November 19, 1846, a deed of conveyance for eighty-six perches of land, was made to the corporation, by Robert and Catharine Jenkins, the proprietors of the tract on which the church edifice was erected. December 22, 1846, a mortgage was given by the trustees, to Mrs. Catharine Jenkins, for the sum of six hundred and fifty-five dollars and seventy-three cents advanced, by her, for the completion of the house.

One year and four months after the above transaction, the Hon. Robert Jenkins departed this life. His mortal remains were laid in the grave-yard of his own selection, and mingle with the earth, on that sacred spot, which he was instrumental in having dedicated to the worship of the Triune God. On a beautiful and expensive monument that covers the ground on which he lies, is the following inscription :

ROBERT JENKINS,
Great-grandson of David Jenkins ;
Who emigrated from Wales, about the year 1700,
Grandson of John Jenkins,
Original proprietor of
Windsor.
Son of David and Martha Jenkins.
Born at Windsor, July 10, 1769.
Departed this life, April 18, 1848.

We have now traced the history of the Cedar Grove Church, until she was placed under the care of the present pastor. In order that this sketch may be completed to the present day, it is necessary to mention that your pastor was born in this county, September 3, 1812. He received a classical education at Princeton College ; but, on account of hemorrhage from the lungs, was obliged to leave before the period of graduating. In the autumn of 1831, he united with the Presbyterian church of Leacock ; March 11, 1837, graduated at the Jefferson Medical College ; September 21, 1847, was licensed, by the Presbytery of Donegal, to preach the Gospel. From April to November, 1848, he preached

in the Presbyterian church of Annapolis, Maryland; April 1, 1849, commenced his labors in this Congregation; October 31, 1849, was ordained to the Gospel ministry, and installed pastor of this church. At the ordination, the Rev. William W. Latta presided, Rev. T. Marshall Boggs preached the sermon and delivered the charge to the people, and Rev. Philip J. Timlow, the charge to the pastor.

The Session, at this time, consisted of Messrs. John Wallace, Abraham Dehaven, and Thomas Russell.

In the summer of 1849, the Lord was preparing the way for a gracious visitation to this church. An unusual degree of interest in the services of the sanctuary was evident, and seemed to indicate that the day of God's power was drawing near. On the 1st of November, the day succeeding that on which your pastor was ordained, the influence of the Great Master over the hearts of the members of this church was such, that none could overlook the solemn fact, that the Lord had come to his sanctuary. Heart after heart was reached, and faithful and ardent prayer ascended to the throne of grace. The influence now spread among those who were out of Christ. Blinded eyes were opened, hearts were softened, the weight of sin was felt, and tears of penitence told what was going on within.

The services were protracted for several days, with the assistance of Rev. T. Marshall Boggs, Rev. James Latta, and Rev. William W. Latta. A short time after this, twelve were rejoicing in hope of a blessed immortality.

In looking back from the period of four years, on this revival, we may remark that it was not extensive, but it was powerful, and gave every evidence of being the work of the Holy Ghost. It did not, indeed, reach beyond the limits of the ordinary congregation, and only twelve were added to the church; but its influence was deeply and permanently felt by those who had long been disciples of Jesus Christ, and can be traced even to the present day.

Four months after this interesting period in the history of the church, the Congregation resolved to erect a manse, to be used as the residence of their pastor and his successors. In March, 1850, a subscription for this purpose was commenced; and, in

one year from this time, a neat two-story building, in the vicinity of the church edifice, was completed, and occupied by the pastor. The building committee consisted of Messrs. John Martin, Davies Wallace, and Alexander Galt. February 19th, 1851, a deed of conveyance was made by John High, and Mary, his wife, to the corporation, for one hundred and five perches of land, the same on which the manse is erected. The amount paid for the lot was seventy-eight dollars and seventy-five cents. The whole expense in completing this undertaking was two thousand four hundred dollars.

February 19th, 1851, a deed of conveyance was made by Elder John Wallace to the Congregation, for thirty-two perches of land adjoining the southern line of their churchyard. Mr. Wallace gave this in exchange for fifteen perches of the western end of the yard, for the purpose of giving it a better shape. Although the deed was executed at this time, the agreement between the parties had been made several years before. An iron railing has been placed in front of the house, in connexion with which is a stone wall, inclosing the ground. The wall and iron railing cost six hundred dollars.

Three months after the erection of the manse had been undertaken, Mr. David Jenkins, the proprietor of the Windsor Forges, after a short illness, departed this life. Sadly we lowered him in the grave, beside the ashes of his father, feeling that the church had sustained a great loss in losing him. On a beautifully sculptured block of Italian marble, erected to his memory by his affectionate and heart-stricken mother, is the following inscription :

DAVID JENKINS,

Son of Robert and Catharine Jenkins ;

Born December 6th, 1800.

Died May 26th, 1850.

Urbane in his manners, classic in his taste,

Refined in his feelings, a Christian in his principles.

He was in life highly esteemed and tenderly beloved ;

And in death, deeply and painfully lamented.

At his death, his aged mother, Mrs. Catharine Jenkins, became the proprietor of the Windsor Forge estate. In her early days, she had been a member of the family of Dr. Smith, and was his relative by the marriage of her father, the Rev. John Carmichael. She united with the Church of Pequea, while under his pastoral charge, and has attended the preaching of the Gospel at Cedar Grove through every period of its history. She was also especially instrumental in the erection of the Church of Caernarvon. In order to perpetuate her influence in sustaining the Gospel in this vicinity, she resolved to make a donation to the churches in which she worshipped. September 18th, 1850, the trustees of the Cedar Grove and the trustees of the Caernarvon Church, met in the village of Churchtown to receive this donation. On this day she presented to the Cedar Grove Church, one thousand dollars, to be loaned on judgment or mortgage on real estate, and the annual proceeds to be appropriated towards the payment of the pastor's salary. At the same time, she also gave to the Church of Caernarvon one thousand dollars, to be loaned as above, and as much as is necessary of the annual proceeds to be used in keeping the churchyard inclosed by a substantial fence, and the balance towards the payment of the pastor's salary. The mortgage given to her by the trustees of the Caernarvon Church, December 22d, 1846, for six hundred and fifty-five dollars and seventy-three cents, she also released on that occasion.

After receiving the above donations, the trustees drew up articles of trust, which they signed, sealed with the corporate seal, acknowledged, and delivered, together with a copy of the following resolutions, into the hands of Mrs. Catharine Jenkins.

“Whereas, Mrs. Catharine Jenkins, of Windsor Forges, has this day, with great liberality, given into the hands of the trustees of the Cedar Grove Presbyterian Church, of Earl Township, Lancaster County, the sum of one thousand dollars, in trust; and,

“Whereas, she has also given into the hands of the Caernarvon Presbyterian Church, of Lancaster County, an equal sum of one thousand dollars, in trust, the annual income of which said sums to be appropriated towards the maintenance of divine service in

the churches which we, the trustees thereof, represent, according to the specifications contained in the 'Declaration of Trust,' signed, sealed, and acknowledged by us, this day; and,

"Whereas, the said Mrs. Catharine Jenkins has, most liberally, released all claim to, and for ever discharged, the said Caernarvon Presbyterian Church, from the payment of a mortgage held by her, on said church building, to the amount of six hundred and fifty-five dollars and seventy-three cents;

"Therefore, Resolved, that in behalf of the churches and congregations which we, the trustees thereof, represent this day, we tender the generous donor of the above sums, our sincere and heartfelt gratitude.

"Resolved, that the thanks of these churches are especially due, on the present occasion; inasmuch, as these liberal donations will enable them, in connexion with their own contributions, to sustain a pastor.

"Resolved, that we express the high gratification it affords us, to take charge of these funds, to aid in the maintenance of Divine service in our churches: one of which churches, the donor of these sums was especially instrumental in establishing; and has worshipped in the other, as a member, for more than half a century.

"Resolved, that we trust she shall not only be rewarded in this life by the consciousness of a sense of gratitude abiding in the hearts of the recipients of her kindness; but, that she may also have the happiness, in heaven, of seeing these churches instrumental, in the providence of God, in extending the Redeemer's kingdom; and that it may be her privilege to welcome to these blissful regions, many chosen spirits of earth, long after the present scenes and the present generation shall have passed away.

"Resolved, that a copy of these resolutions be signed by all the trustees, of each of the aforesaid churches; and a committee be appointed to present it to the generous donor of the sums above mentioned."

Mr. Alexander Galt and B. F. Bunn, M.D., were appointed

on that committee; and a copy of the above resolutions was presented by them to Mrs. Catharine Jenkins, signed as follows :

JOHN MARTIN,
ALEXANDER GALT,
DAVIES WALLACE,
GEORGE WALLACE,
HENRY RANCK,

Trustees of the Cedar Grove Presbyterian Church.

JAMES MCCAA,
WILLIAM SHIRK,
B. F. BUNN,
EVAN ROGERS,
LOT ROGERS,

Trustees of the Caernarvon Presbyterian Church.

At a meeting of the Session of the Cedar Grove Church, held December 26, 1852, it was resolved to add two more members to the eldership. After due notice a congregational meeting was held, January 8, 1853, and Messrs. George Russell and Henry Ranck were elected. The former was ordained and installed, January 23; and the latter, February 13, 1853. The Session at present consists of Messrs. John Wallace, Abraham Dehaven, Thomas Russell, Henry Ranck, and George Russell.

About the middle of January, 1853, the congregation resolved to repair and remodel the Cedar Grove Church edifice. On the fifth of last May, the work was commenced, and has, within the last few days, been completed. This morning, it was dedicated to the worship of Almighty God. The Rev. William W. Latta offered the dedicatory prayer; and the sermon, on the occasion, was preached by the Rev. Ebenezer Erskine, from Genesis 28 : 17 : "How dreadful is this place : this is none other but the house of God, and this is the gate of heaven." The service was attended by a large, intelligent, and attentive audience. The amount expended in remodelling this church, was one thousand and fifty dollars; in furnishing it, three hundred and fifty.

During the four years and five months in which your pastor has labored in this field, nineteen members have been added to this church, on examination; and six, on certificate. We have, at present, ninety-three members. Among those who have been received on examination, within the past year, we may mention the name of William Cain. He is now at a classical school, preparing to enter college, with the view of dedicating himself to the service of the Lord, in the gospel ministry.

The number of adults baptized by your pastor, is seven; the number of infants, ten.

The Sabbath School, held in the Cedar Grove Church, numbered, in 1849 and 1850, about thirty scholars. In 1851, it consisted of seventy-six scholars, and ten teachers. In 1852, we had one hundred and twelve scholars, and seventeen teachers. The present season, our school consists of one hundred and twenty-five scholars, and seventeen teachers.

The Sabbath School held in the Church of Caernarvon numbers, this summer, sixty scholars, and ten teachers.

A Sabbath School has been held for several years in Bear-town, superintended and taught, in part, by members of this church. It consists, this season, of forty-eight scholars, and eight teachers.

During the last four years, a prayer-meeting has been regularly maintained by the congregation of Cedar Grove, every Sabbath morning, in the church; and in the winter months, also, on Thursday evening. After the Sabbath Schools are closed in the fall, a class of adults recite on the Shorter Catechism, every Sabbath morning, in the Cedar Grove Church, until the schools are opened in the spring. Last winter, a class of adults met every alternate Sabbath afternoon, in the Church of Caernarvon, to answer questions on the Shorter Catechism.

The contributions of the congregations of Cedar Grove and Caernarvon, the last four years, to various benevolent purposes, amount to one thousand nine hundred dollars. In addition to this, they have expended, on the erection of the manse, two thousand four hundred dollars; and have, within the last few days, completed the remodelling and furnishing of the Cedar

Grove Church, at an expense of one thousand four hundred dollars. Mrs. Catharine Jenkins has expended, in improving the Church of Caernarvon, one hundred and eighty dollars. She has also presented to the churches, two thousand dollars; and has released a mortgage on the Caernarvon Church edifice, amounting to six hundred and fifty-five dollars and seventy-three cents.

The whole amount, thus permanently secured, within the last four years, to the churches in which your pastor labors, is six thousand six hundred and thirty-five dollars.

A balance of four hundred and thirty dollars, for the remodelling and furnishing of the Cedar Grove Church edifice, is this day due against the Congregation.

Before we close this sketch, we may mention, that the congregation who worship in the Church of Caernarvon, and others residing in their vicinity, have resolved to erect a building, to be used as a classical school, under the supervision of the church. The heirs of the Windsor estate have presented one hundred and seven perches of land, adjoining the Caernarvon churchyard, as a site for the Academy. It is a high and beautiful situation, commanding an extensive view of the surrounding valley. The house will be erected the present season, and the school opened in the spring of 1854. The completion of the house will cost one thousand five hundred dollars, which, within a small amount, has been subscribed.

The heirs of the Windsor estate have also added to the Caernarvon churchyard, twenty-seven perches of land, for the purpose of making it a more capacious burying-ground. Within the last five years, nine hundred and seventy dollars have been expended on this churchyard, for the purchase of monuments and iron railing.

In concluding this history, we may remark that its limits have not allowed us to delineate the character of any of the members of this church, except her ruling elders, and others who have maintained a conspicuous standing in her communion. The retired, humble Christian, adorning, by a meek and prayerful spirit, the profession of the religion of Jesus Christ, has been, in more

than one instance, with much reluctance, passed over in silence. This has been especially the case, with some of the female members of the church. Although their names have not been mentioned here, we trust they are written in the Lamb's book of life, and their glorified spirits are now rejoicing in his presence.

This church has sent out from among the number of her members, three ministers of the Gospel. One of these was a missionary in a foreign land; but, after laboring in that field one year and six months, he was suddenly called, by a mysterious Providence, to the presence of his Lord. One of the members is now preparing to enter on the Master's service. At no period since her origin, in 1775, has this church been without at least some members of more than ordinary piety. Were it proper to speak of the living, we might delineate characters of the present day, not unworthy of imitation. At the risk of overstepping the limits of propriety, in this respect, we would draw aside, for a moment, the veil that hides from the world the character of one, whose example of meekness, patience, humility, and prayerful spirit, should not be lost. She is the eldest daughter of the Rev. John Carmichael, and has passed through the chequered scenes of eighty-seven years. Residing with her sister, the present proprietor of Windsor, she has long been a much-esteemed member of this church; and, perhaps, we could not express a much better wish for her friends who may survive her, than that her mantle may fall upon them.

During the space of seventy-eight years, this church has maintained, through the kindness of Providence, a respectable existence, in the midst of the most adverse circumstances; being drained by the tide of emigration, and surrounded by a population almost inaccessible. She has always been small, but never weak; few, but never insignificant. The leaven of her influence has spread around, and has been felt, while its origin was, perhaps, not recognised. Who can tell how much the improved condition of the morals of society, in your midst, may be owing to the precepts and example of those devoted men, who boldly stood forth in defence of the Sabbath, and the observance of the whole

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law of God! Who can tell how much the present prosperity of this church may be owing to the prayers of your pious fathers! Who can tell how intimately your salvation may be associated with the supplication of lips long sealed in death; as links in the chain by which you shall be drawn to heaven!

NOTE.—After the above history was read, a subscription was circulated, to obtain the balance due for the remodelling and furnishing of the church. Four hundred and thirty dollars, which was the amount required, was subscribed by the Congregation; and all pecuniary obligations of the church, consequently, liquidated.

THE END.

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